

## WHAT EASTERN RELIGION HAS TO OFFER TO WESTERN CIVILIZATION.

[The name of C. E. M. Joad appears perhaps most frequently in the leading London newspapers and magazines for he is held in high esteem as an author (and lecturer). He was John Locke Scholar in Moral Philosophy, University of Oxford, 1914, and is now connected with the University of London. His journalistic contributions include such book-essays as *Common Sense Philosophy*, *Mind and Matter*, *The Mind and Its Workings*, *The Future of Life* and *The Great Philosopher*, which have been widely read and discussed by the British intelligentsia.

It is with pleasure that we print the following article, and we find ourselves in agreement with its central suggestive message: the West surfeited with its own life-ideas and endeavours should turn to the East. The failure of the Western civilization on the moral plane to which Mr. Joad refers was seen by the Masters of Theosophy more than fifty years ago. One of Them writing in 1881 said: "The world in general, and Christendom especially, left for 2,000 years to the regime of a personal God, as well as its political and social systems based on that idea, has now proved a failure." And it was recommended—"Teach the people to see that life on this earth, even the happiest, is but a burden and delusion, that it is but our own Karma, the cause producing the effect, that is our own judge, our saviour in future lives, and the great struggle for life will soon lose its intensity."

For the youth of Asia, and especially of India, the article also brings a message: instead of copying the questionable and failing methods of the West from Moscow to Hollywood let them look into the "traditional Wisdom of the East, stripped of the religious dogmas which have accreted around it" of which Mr. Joad writes.

We welcome such a pronouncement from one who is popular among the young intellectuals of Great Britain, and hope that THE ARYAN PATH will find him among its regular contributors.—Eds.]

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The decay of religious belief in the Western world is notorious, and I propose to take it for granted. There is now growing to maturity a generation of men and women to whom organised religion in the traditional sense of the word is meaningless. They do not subscribe to its dogmas with regard to the supernormal government of the universe, nor do they seriously endeavour to live the kind of life which it enjoins. Their scepticism is instinctive. It is not merely that the modern Western mind rejects this or that description of the supernormal world, or this or that explanation of the point and purpose of existence; it denies the existence of any world other than that which is known to the senses, and fails to recognise any purpose beyond the immediate purposes of daily life.

That this world is not in itself such as to satisfy our aspirations, or this life such as to invest the business of existence with significance, is unfortunately obvious. It follows that the modern Westerner tends to be cynical and indifferentist, and looking upon life as a pointless adventure in a meaningless universe, finds the rationale of existence in the satisfaction of his tastes and appetites. Where everything is uncertain, the doctrine of "let us eat and drink for to-morrow we die," at once concrete and definite, is eagerly embraced. The future being unknown, it is the part of wisdom to make the most of the